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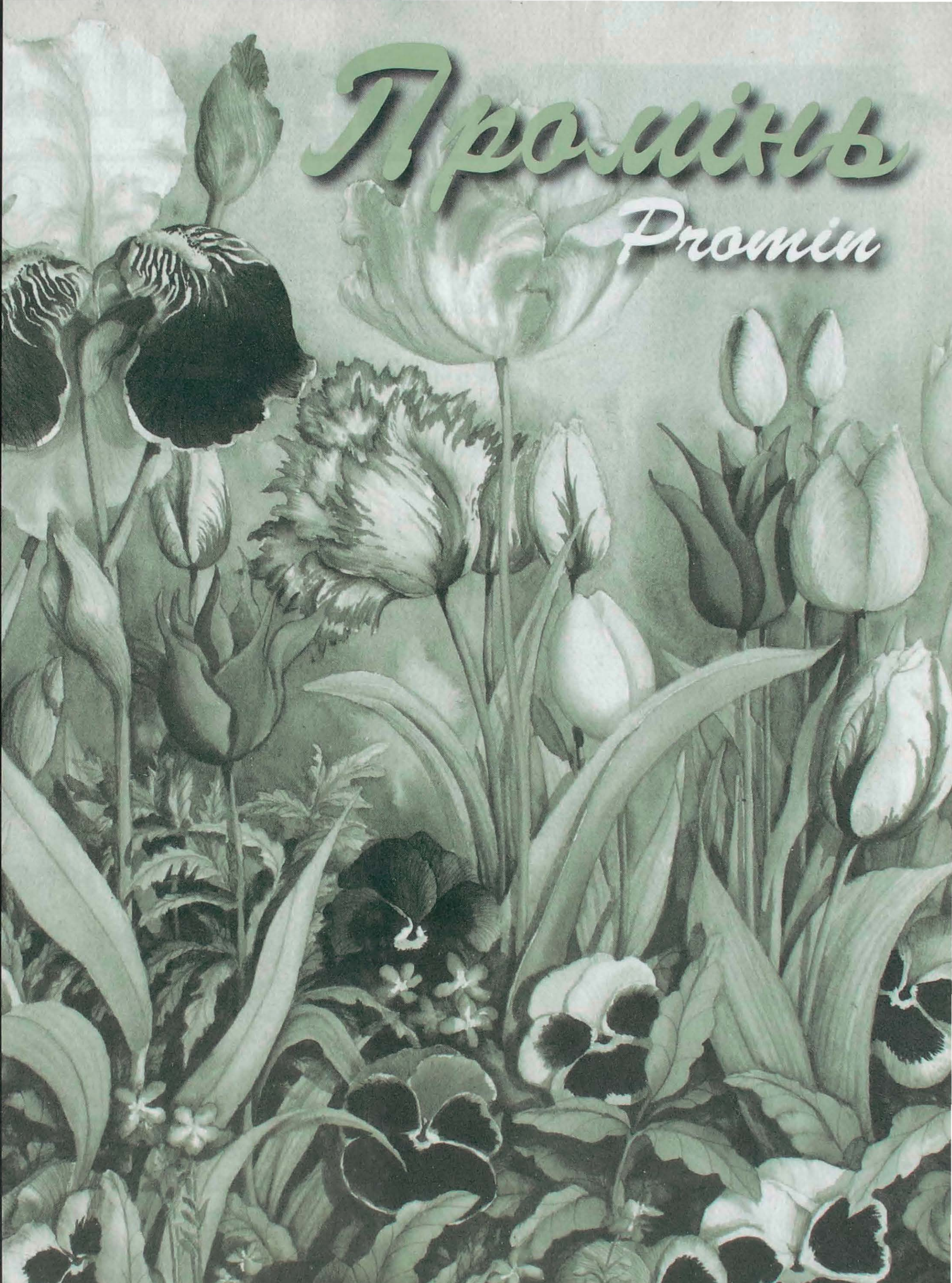

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USRL Convention

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Союз Українок Канади

June 2015/July 2015 Issue

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Рік *LIV*
червень - липень 2015

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Canadä

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Edmonton AB T5H 1H7

РЕДАКЦІЙНА

Дорогі Читачі!

Цього літа від 6-го до 9-го серпня, в Калгарі, Альберті, відбудеться 59-ий Двоюрічний З'їзд Українських Самостійників Канади. "Понад 75 років, Союз Українських Самостійників Канади служить Українській Православній Громаді Канади та провадить працю на її користь через свої різні програми та інституції. Головно, через такі складні організації як Союз Українок Канади (СУК), Товариство Українських Самостійників (ТУС), Союз Української Молоді Канади (СУМК) і Братство св. Івана, Союз Українських Самостійників сприяє застосування та розвиток української мови, культури та Православної віри в Канаді."*

Чому, якщо це правда, я, як членка Союзу Українок Канади, відчуваю себе не корисною та не потрібною Українській Православній Церкві Канади цими днями? Мої батьки та прабатьки були вірними Самостійниками. Моєї довголітньої приятельки Марійки батьки, бл. пам. Богдан і Анна Панчуки з Монтреалу, теж були Самостійниками. Я виросла в Едмонтоні й познайомилася з Марійкою при Колегії св. Андрея в Вінніпезі 1965-го року на літніх курсах. Ми не часто бачимося. Ми не завжди листувалися одна з другою. Обидві вийшли заміж за англомовного чоловіка. Обидві далі членками своїх парафіїв, співаємо в своїх окремих хорах щонеділі, чоловіки наші учащають у службах. Дружба спорадична, але безсумнівна.

Чи Ви колись запізналися з довголітнім/добрим приятелем завдяки СУС-ові? Ану напишіть нам про це!

На перевороті побачите сучасну фотографію мене та Марійки.

У цьому числі "Променя" на сторінка 21, знайдете другу частину статті др.-а Олега Кравченка про майбутність Української Православної Церкви Канади. Чи їдете на Собор у Вінніпезі цього літа?

Наша Голова Краєвої Управи запрошує Вас на З'їзд СУСу в Калгарі в місяці серпні й знайдете реґістраційну форму на сторінці 28. Запишіться до 30-го червня. Сподіюся побачити Вас та Ваших довголітніх СУСівських друзів там же!

З щирим привітом,

Леона Фарина Бриджес

*http://www.usrl-сус.org

Поправка помилок у редакційні з минулого числа (подяка М. Латишкові):

- Вірш був написаний Миколою Латишком.
- Шкода, що більше наших читачів не напишуть нам статті.
- Заохочую Вас та інших ділитися з нами!

Editorial

Dear Readers,

The 59th Biennial Convention of the Ukrainian Self-Reliance League of Canada will take place this summer in Calgary, Alberta from August 6-9. "For over 75 years, the Ukrainian Self-Reliance League has provided leadership and service to the Ukrainian Orthodox community in Canada by fostering the creation of various programs and institutions. In particular the USRL/CYC through its constituent member organizations, the Ukrainian Women's Association of Canada (UWAC/CYK), the Ukrainian Self-Reliance Association (TYC), the Ukrainian Orthodox Youth (CYMK/UOY) and the St. John Fraternal Society have fostered the use and development of Ukrainian language, culture and the Orthodox Faith in Canada."*

Why do I then, as a member of the Ukrainian Women's Association of Canada, feel so unappreciated by the Ukrainian Orthodox Church of Canada these days? My parents and grandparents were staunch "Samostijnyky". My lifelong friend, Marika Panchuk's parents, the late Bohdan and Anne Panchuk of Montreal, were also "Samostijnyky". I grew up in Edmonton and met Marika at summer school at St. Andrew's College in Winnipeg in 1965. Over the years, we have been in and out of touch and we have visited each other, albeit infrequently. We both married anglo-Canadians, but we have maintained our connections with our parishes, singing in our respective Church choirs, accompanied by our respective husbands. Our friendship is sporadic, but unquestioned.

Have you made such a friend thanks to your association with the USRL? What is your story? Please share it with our readers!

Here is a recent photo of Marika and myself.

In this issue, you will find Part 2 of Dr. Oleg Krawchenko's article on the future of the UOCC. Will you attend Sobor this summer in Winnipeg?

Our President has cordially invited you to attend the Biennial Convention of USRL in Calgary in August and an application form can be found on page 28. The deadline for registration is June 30. I hope to see you and your SUS buddy there!

*http://www.usrl-cyc.org

Respectfully yours,
Leona Faryna Bridges

СОЮЗ УКРАЇНОК КАНАДИ
Манітобська Провінційна Екзекутива

UKRAINIAN WOMEN'S ASSOCIATION OF CANADA
Manitoba Provincial Executive

Христос Воскрес! *Воістину Воскрес!*

З Воскресінням Христовим сердечно вітаємо Провід і Духовенство УПЦК з їх родинами, СУС і складові організації, Колеґію Св. Андрея, всі наші виховні інститути, видавництва і редакторів та ввесь український християнський нарід в Канаді, Україні та інших країнах сущий. Бажаємо великої радості, доброго здоров'я і безмежних Божих ласк та щедрот!

Добр. ***Орися Ермантравт,*** Голова

Добр. ***Ґеня Божик,*** кор. секретарка

Christ Is Risen! *He Is Truly Risen!*

With the great celebration of the Resurrection of our Lord and Saviour Jesus Christ, we extend sincere greetings to the Hierarchy and clergy of the UOCC, the entire USRL-CYC family of organizations and Institutes, St. Andrew's College, editing bodies of all our publications, and to the faithful of our Ukrainian Orthodox Church of Canada, our homeland Ukraine, and throughout the Diaspora. We wish you peace, joy, health, and God's great blessings.

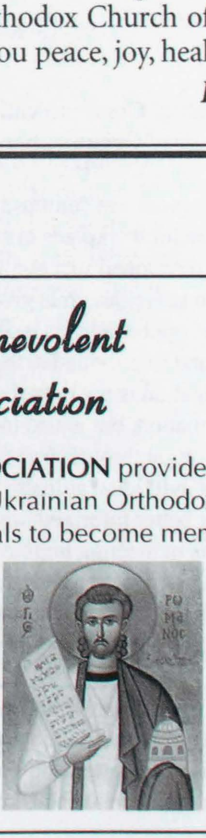
Dobr. Orysia Ehrmantraut, President

Dobr. Genia Bozyk, Cor. Secretary

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca



St. Romanus, the melodist

DEADLINES!

Please note that the deadline for submissions for our August - September issue is **June 20, 2015**.

Future submission deadlines will fall on or around the 20th of every second month should you wish to plan accordingly.

For more information contact: bridgesl@telus.net

News from Geraldine Nakonechny, UWAC National President

Plan to attend the 59th Biennial Convention

The 59th National Convention of the Ukrainian Self-Reliance League of Canada will be held at the Coast Plaza Hotel and Convention Centre in Calgary Alberta, August 5 to 9, 2015. The theme is "**Together as One**".

We strongly encourage attendance at this convention. The official opening will be on Wednesday evening, August 5. On Thursday, August 6, you will experience two new features. The first is that we will have a Keynote speaker, David Irvine, who has worked successfully with organizations such as ours and who has an understanding of the challenges our organizations face today. He will address these issues and following his presentation, he will facilitate a working session whereby we develop strategies together. This presents the second new feature. All organizations of the USRL family (UWAC, TYC, CYMK/UOY) will work "together as one" for the entire day, rather than in separate sessions.

Business sessions of individual organizations will be held on Friday, August 7 and Saturday, August 8. The convention concludes with a Hierarchical Divine Liturgy on Sunday, August 9, followed by a buffet luncheon and closing remarks by His Eminence Metropolitan Yurij and Dr. Tony Harras, USRL President.

Registration deadline is June 30. The registration form is available at www.usrl-cyc.org or from National Office. You will also find a copy in this issue on page 28. For accommodation booking, call toll free 1-800-661-4164.

It is vital that all branches send a representative(s) so that we truly can work as one.

Impact of Communication on the Success of Organizations

Research has demonstrated that successful workplace organizations have developed successful communication strategies, thus giving employees an opportunity to receive information and to provide feedback. Communication is not only a source of information, but it also increases motivation through involvement, alters individual attitudes because of being better informed, and greatly assists in meeting targeted objectives. Communication is very much a part of life, whether it is verbal, non-verbal (as in body language) or written.

It is worthwhile to consider the impact this information has on communication patterns in voluntary organizations such as the Ukrainian Women's Association.

On the one hand, we have technological advances that allow us to communicate electronically at any time of day. However, we must ask ourselves whether we use this technology to provide information only, or do we encourage feedback so the recipient truly feels they have a role in the planning and decision-making process.

We must also consider that a large percentage of our membership has not embraced these new technologies. How do we communicate with them? Do we give them an opportunity to meet with organizational leaders or executives? Do we seek other means of obtaining their input, such as through telephone, short information sessions or meetings? I am aware that there is a sector of our population that may choose not to attend meetings. Nevertheless, regardless of the attendance, meetings are part of our democratic process and therefore are important to others. Another aspect to consider is access to former leaders of our organization, who may not physically be able to attend, but have the ability to provide meaningful and valuable mentorship to current leaders.

I do not have answers to our dilemma. My objective is to draw awareness to the value of effective communication. I ask the question – If a member is not part of the decision making process in an organization, then what is the incentive to participate or to continue to belong?

Geraldine Nakonechny

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

Editor's Note: The following lovely postcard was received early in 2015. My apologies for not publishing it sooner!

Dear Editor – To You and All the Wonderful Caring Individuals Who Are Making Promin the Best Ever, Thank you. I trust this new year unfolds as y'alls need and want it to (sic). May every day bring some "merry and happy" and be filled with life's blessings. Peace and love always,

Joan Karasevich Schellenberg
Dallas, Texas, USA

Dear Leona,
Enclosed is the renewal of my subscription to Promin. As always, Promin shares a variety of articles with its readers that honor the past and keep us informed about the present and future. I especially found the articles on growing garlic interesting. Thanks for the new features.
Best of luck in your new position as editor of Promin,

Doreen Wasylysyn Keir
Manotick, ON

Dear Promin Editorial Committee,
I would like to take a moment to thank all of you for putting together a wonderful magazine. I wish to especially thank Vivian Skakun for her delightful and informative articles on garlic and now on potatoes. My mother was an avid gardener on the farm and passed away a few years ago. Reading these articles feels like I am getting advice from my mother.
I am offering this gift subscription to a new member of my branch.

Maryann Kowalsky
Calgary, AB

Enclosed is a cheque to cover the subscription to Promin. My friend introduced me to your very interesting publication. It certainly made an enjoyable read. Thank you.
Respectfully,

Grace Palylyk
New subscriber
Smoky Lake, AB

Засилаю Вам свою передплату, як також жертву на розбудову журналу.

Марія Шаботинська
Етобікок, ОН

Enjoying the "new" format of Promin so much. Keep up the good work!

Pauline Kindrachuk
Promin Convenor
Vernon, BC

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

Cover image: *Sanctuary*
Original Watercolour by Larisa Sembaliuk Cheladyn
Flowers of the Bible Collection - UWAC

Back cover image: *Ages and Stages*
Original Watercolour by Larisa Sembaliuk Cheladyn
Celebrating Women Collection - NCWC

DONATIONS

Donations

- Betty Karpiuk, Thunder Bay, ON, $10
- Victoria Lazaruk, Edmonton, AB, $450
- Emilia Samcoe, Saskatoon, SK, $30
- Stefania Stefura, Montreal, QC, $15
- Kniahynia Olha Br. UWAC, Prince Albert, SK, $100
- Olena Pchilka Br. UWAC, Myrnam, AB, $25
- St. Andrew's Ladies Auxiliary, Edmonton, AB, $300
- St. John's Cathedral Br. UWAC, Edmonton, AB, $1,000
- Lesia Ukrainka Br.UWAC, Ottawa, ON, $100
- Lesia Ukrainka Br. UWAC, Kamloops, BC, $200
- St. Olha Br. UWAC, Vegreville, AB, $50
- Olha Kobylianska Br. UWAC, Sheho, SK, $25

Donations in Memory of...

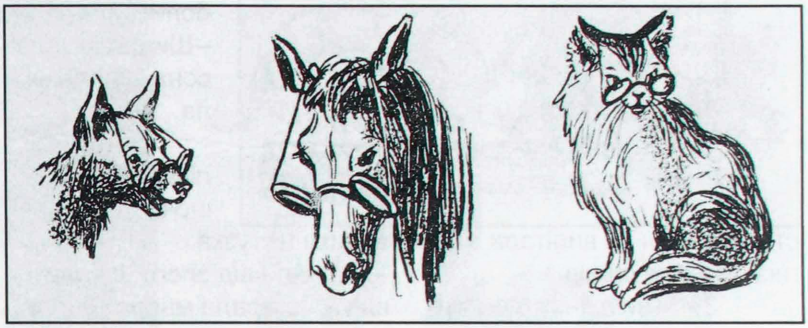
- Stephanie Alexander, Moose Jaw, SK, $50 from Emilia Samcoe, Saskatoon, SK
- Marie Karasevich, 1914-2000, $100 from Joan Karasevich, Dallas, TX
- Nellie Pawluk, $25 from Pauline Ignash, Winnipeg, MB
- Anne Proniuk, $100 from Eugene & Pat Kolotyluk and Dave & Darlene Mann
- Tina Sawchuk, North Battleford, SK, $25 from Olena Pchilka Br. UWAC, North Battleford, SK
- William Semeniuk, Yorkton, SK, $100 from Pauline Semeniuk, wife
- Sophie Wasylyshyn, Edmonton, AB, $100 from Doreen Keir and Christine Ulan, daughters
- Maria Kowalchuk, member 17 yrs; Cecilia Kreptul, member 32 yrs; Eva Moroz, member 33 yrs; Anne Proniuk, member 73 yrs; $100 from St.John's Cathedral Branch UWAC, Edmonton

May their memory be eternal!

Please note: the donation in memory of Mary Domytrak which was noted in the April/May edition was attributed in error to Olena Pchilka Branch in Yorkton, SK, but it was donated by the Olena Pchilka Branch in North Battleford, SK. We apologize for the error and thank the members of the two branches who very kindly brought this to our attention.

Рідне Слово

Подаю оповідання написане Корнієм Чуковським в російській мові. Переклад з російської написала Наталя Забіла. Малюнки Віктора Слищенка. Це оповідання видало Видавництво ЦК ЛКСМУ "Молодь" у Києві 1955 р. Воно було написано для дітей дошкільного віку, але також добрий текст для навчання української мови дорослими. Насолоджуйтеся ним!



Лікар Айболить

Частина Перша – Подорож до країни мавп

<u>Лікар та його звірі</u>

Жив-був лікар. Він був добрий. Звали його Айболить. І була в нього лиха сестра, яку звали Варвара.

Понад усе на світі лікар любив тварин. У кімнаті в нього жили зайці. У шафі в нього жила білка. На дивані жив колючий їжак. У скрині жили білі миші.

Але з усіх своїх звірів лікар Айболить найбільш любив качку Кіку, собаку Авву, маленьку свинку Хро-хро, папугу Карудо і сову Бумбу.

Дуже сердилась на лікаря його лиха сестра Варвара за те, що в нього у кімнаті стільки звірів.

--Прожени їх зараз же!—кричала вона.—Вони тільки бруд розводять. Не хочу жити з цими поганими тварючками!

--Ні, Варваро, вони не погані!—казав лікар.—Я дуже радий, що вони живуть у мене.

З усіх кінців до лікаря приходили лікуватися хворі пастухи, хворі рибалки, дроворуби, селяни, і кожному давав він ліки, і кожен одразу видужував.

Якщо який-небудь сільський хлопчисько заб'є собі руку або подряпає ніс, він одразу біжить до лікаря—і, дивись, за десять хвилин він уже здоровий та веселий, наче й не було нічого, грається у квача з папугою Карудо, а сова Бумба частує його цукерками та яблуками.

Одного разу до лікаря прийшов дуже сумний кінь і тихо сказав йому:

--Лама-воной-фіфі-куку!

Лікар одразу зрозумів, що звіриною мовою це значить: "У мене болять очі. Дайте мені, будь ласка, окуляри."

Лікар давно вже навчився розмовляти по-звіриному. Він сказав коневі:

--Сідайте, будь ласка.

Кінь сів. Лікар надів йому окуляри, і очі в нього перестали боліти.

--Чака!—сказав кінь, замахав хвостом і побіг на вулицю. "Чака" по-звіриному значить "спасибі".

Незабаром усім звірам, що мали погані очі, лікар Айболить дав окуляри. Коні почали ходити в окулярах, корови—в окулярах, кішки та собаки—в окулярах. Навіть

старі ворони не вилітали з гнізда без окулярів.

З кожним днем до лікаря приходило все більш звірів та птахів. Приходили черепахи, лисиці та кози, прилітали журавлі та орли.

Всіх лікував лікар Айболить, але грошей не брав ні від кого, бо які ж можуть бути горші у черепах та орлів!

Незабаром у лісі на деревах були розклеєні такі об'яви:

Лікарня відкрита
Для звірів весь час.
Не треба хворіти!
Лікуйтеся в нас!

Розвішували ці об'яви Ваня й Таня, сусідські діти, яких лікар вилікував колись від скарлатини та кору. Вони дуже любили лікаря і охоче допомагали йому.

<u>Мавпа Чичи</u>

Одного вечора, коли всі звірі спали, до лікаря хтось постукав.
--Хто там?—спитав лікар.
--Це я—відповів тихий голос.

Лікар відчинив двері, і до кімнати ввійшла мавпа, дуже худа й брудна. Лікар посадив її на диван і спитав:
--Що в тебе болить?
--Шия,--сказала вона і заплакала.

Тут тільки лікар побачив, що в неї на шиї велика мотузка.
--Я втекла від злого шарманщика,--сказала мавпа і знову заплакала.—Шарманщик бив мене, мучив і всюди тягав за собою на мотузці.

Лікар узяв ножиці, перерізав мотузку і помастив мавпі шию такою доброю маззю, що шия відразу перестала боліти. А потім він скупав мавпу в ночвах, дав їй попоїсти і сказав:
--Живи в мене, мавпо. Я не хочу, щоб з тебе знущались.

Мавпа була дуже рада. Але коли вона сиділа за столом і гризла великі горіхи, що ними її почастував лікар, до кімнати вбіг злий шарманщик.
--Віддай мені мавпу!—закричав він.—Ця мавпа моя!
--Не віддам!—сказав лікар.—Нізащо не віддам! Я не хочу, щоб ти мучив її.

Оскаженілий шарманщик хотів схопити лікаря за горло. Але лікар Айболить спокійно сказав йому:
--Забирайся геть зараз же! А якщо ти битимешся, я покличу собаку Авву, і вона покусає тебе.

Авва вскочила до кімнати і грізно сказала:
--Рpppp…

Звіриною мовою це значить: "Тікай, бо вкушу!"

Шарманщик злякався і втік не озираючись. Мавпа залишилась у лікаря. Звірі скоро полюбили її і назвали Чичи. Звіриною мовою "чичи" значить "молодчина".

Як тільки Таня й Ваня побачили її, вони в один голос вигукнули:
--Ах, яка вона мила! Яка чудова!

І зразу ж почали гратися з нею, як з своєю найкращою подружкою. Вони гралися і в квача, і в м'яча, а потім усі троє побралися за руки і побігли на берег моря, який звіриною мовою зветься "ткелла".

<u>Словник</u>

гратися у квача – to play tag
сердитися – to become angry
прогнати (прожени!) – to chase away
тварючки – little animals
видужувати – to be cured
частувати – to treat
скарлатина – scarlet fever
кір – measles
шарманщик – organ-grinder
маззя – ointment
ночви – dough box or kneading trough
оскаженілий – furious
молодчина/молодець – whiz-kid

60 Years of Married Life

In 1946, after threshing was done, I, Caroline Malayko, decided to work in Edmonton. With a few of my belongings, I boarded a train at Kerensky, Alberta, located south of Egremont. When I arrived in Edmonton I got off the train and walked over to my uncle and aunt's place, as they lived nearby. They told me to stay with them until I got a job.

The following day, I went to Woolworth's Store on 101 Street and 102 Avenue. The manager interviewed me and because I had worked at Woolworth's in Kamloops, B.C., he told me to come to work the next morning because one of the girls had quit. I did not dare ask what the pay was! As long as I had a job in a nice place, it did not matter. My position was in charge of the notions counter, selling purses, thread, zippers and sewing patterns. The pay was $12.90 per week.

I paid $7.50 per month for a room in an apartment which I shared with my girlfriend. We had a bed, hot plate, sink, dresser, table and two chairs. The community bathroom was shared by about fifteen people.

It was here that I met Andy Malayko, who worked at G.W.G around the corner. He was a presser at the factory, earning a small wage. At G.W.G, employees got paid by the amount of khaki pants or shorts they pressed. Andy pressed approximately 65,000 pair of khakis and shorts.

Andy and I got engaged in April, and shortly thereafter, we started to make plans for the wedding because we both had holidays in July. We went home to my parents place (the Bachynski's) to let them know about our wedding plans. We told them we had chosen the date of July 17, 1947.

The first thing my mom said was "Where am I going to get cabbage leaves for the holubtsi?" Then they offered their blessings. Seeing it was after the war, much of the food was rationed, espe-

cially sugar, which they needed to make moonshine with. I purchased the rice in the oriental stores in Edmonton on 97th street. They would only give me one pound at a time .

Next was the task of shopping for my wedding attire. From the small amount of wages that I earned, I was able to pay for everything myself. I purchased the wedding dress for $12.99 on sale at Eaton's. The long veil and headpiece cost $5.99 at Johnson Walker's and the shoes were $1.99 at Army and Navy. The price of the shoes was marked on the soles with a felt pen. When I knelt in church everyone knew what I paid!

ENGAGED APRIL 22 1947

The bouquet was bought for $2.99 at Tyler's Flower Shop. I had live flowers – Talisman roses and carnations. Andy had a friend who owned a car so we hired him to drive us from Edmonton to Egremont for a $7.00 fee.

The wedding was held on July 17, 1947. Arrangements were made for Rev. Father Michael Fyk to perform the marriage ceremony. He was also invited to the reception, along with his wife Rose and their two children – Fiyalka and Boris. First, we arranged to have our pictures taken at McDermid Studios. We ordered a package of 25 group and couple pictures for $14.99.

We gathered at the farm before we went to church. Mother Sophie Bachynski baked kolach (wedding bread) and both parents blessed us before our marriage. The brama (arch) over the gate was decorated with spruce bows. The platform for the dancing was set outside with poplar branches around it to keep the sun away.

We were married at 4:00 p.m. at St. John the Baptist Ukrainian Orthodox Church at Egremont. When we walked into the church, Father Fyk was waiting there with his family. Many guests were present for the marriage ceremony. The Palamar was Mr. John Wasylynka and the Cantor was Mr. William Odynski. Our attendants were: Anne Buhay, Evelyn Chizen, Anne Pinuik, Alex Kucher and John Pazuik. I was always afraid to walk around the Tetropod (little altar) because the previous year a bride's veil caught fire. It was not a big fire, but the memory stayed with me.

The marriage was performed in the Ukrainian language and we listened carefully to know what our vows meant. That is probably why we are still together after 60 years of married life!

After the marriage, we went to the farm where the reception was held. Andy was welcomed into our family with open arms. The band played the Wedding March and we were seated in the dining room of our house. One bedroom was emptied to have room for the guests to eat. With the help of a hired cook (Mrs. Mary Nedelko) and the neighbour ladies, the meal was fit for a king.

My dad built a pich (a traditional clay oven) so a lot of the roasters of food were baked in the pich. I also baked and decorated my own wedding cake.

We had "perepij" (presentation) of money and gifts which involved the bridal party standing behind the table while guests made a presentation. Usually the man presented a $2.00 bill and the wife, a gift. The gifts consisted mostly of Pyrex items, loaf pans, cake baking pans and pie plates. Towels and tea towels were also a necessity.

While the band played during presentation, Mr. Alex Nedelko and Mrs. Anton Skowronski sang songs about the bride and groom. Some of the

songs were comical and some not so nice. We had a few dances on the platform. The band consisted of five members, two of which were Andy's brothers. The band's name was "The Easy Aces" and they were from Edmonton. They charged $15.00. Imagine, $5.00 each!

We then went to Egremont hall to have our wedding dance, which consisted of a younger crowd. The tunes the band played included the Viennese Waltz, Goodnight Irene, Beer Barrel Polka, Oh Johnny Oh! Spanish Eyes and Carolina Moon. After dancing and socializing the night away, we went back to the farm to sleep.

The beds in the house were all taken by relatives from out of town. They made a bed for us in the granary so we slept there. It was no Fantasyland Hotel, but it was free and comfortable. The next day we had a gift opening and another delicious meal.

One week later, we went to Stry (Vilna area) and had another wedding at Andy's home place on the farm. Andy's brother John and sister Pearl prepared the meal. The wedding dance was held in the Stry Orthodox Hall. I knew very few people there, but they made me feel most welcome. Their gifts were small, but their hearts were generous.

We stayed at the farm at Stry until May, 1948. We then moved to Thorhild where Andy got a job with the Northern Alberta Railway. We lived in the bunk house by the tracks. When Andy got transferred to Smith, I moved upstairs to the A&K store, which was owned by my brother, Mike Andrews and his wife Louise. We were shareholders in the Grand Theatre. In 1956, we sold our share and bought a farm north of Thorhild.

While living in Thorhild, we became members of the Sts. Peter and Paul Ukrainian Orthodox Church. I also joined the Ukrainian Women's Association of Canada (UWAC), Olga Basaraba branch and after moving away from Thorhild, I continued to be a member of the UWAC and joined the Lesia Ukrainka Branch in Edmonton at St. Elia Ukrainian Orthodox Church.

We have four children: Denis, Gloria, Betty and Gerald. In 1967, when the children required more schooling, we sold our farm and moved to Edmonton. Andy worked at the Royal Provincial Museum for 18.5 years. I worked in various retail stores and my last job was at Dominion Granite Memorials Ltd.

We still cannot believe we have been married for 60 years. It seems like yesterday. With God's help, we keep ourselves busy. We still drive to our beloved St. Elia Ukrainian Orthodox Church, where we have been members for many years. I am so glad that the members of the St. John the Baptist Ukrainian Orthodox Church in Egremont asked me to write for their newsletter. This way, the younger generation will know what our life was like compared to today.

Caroline Malayko

About the author:
Caroline is a leader, organizer, researcher, writer, historian, translator, author, wife, Baba and cook. She has submitted stories to St. John the Baptist Egremont Parish for the past eight years and stated, "if health permits I will write many more stories"..

Sadly, Andrew Malayko passed away in May, 2013 leaving his beloved wife, Caroline, shortly before their 66th wedding anniversary. He loved her deeply and was always asking … "Where's Caroline?"

Ukrainian Women's Association of Canada

Executive Member Profile

Carla Kozak

We would like our Promin readers to meet the members of the National Executive of the Ukrainian Women's Association of Canada who publish this magazine. We will first feature members of the Promin Editorial Board.

Carla was born in Indianapolis and raised as an evangelical protestant, but converted to Orthodoxy in August, 1968. After immigrating to Canada, she married Michael Kozak, a telecommunications expert from Vilna, Alberta. They have four children and four grandchildren.

With degrees in arts and education, she reads, writes and speaks English, Spanish, Ukrainian and French and is tireless in her efforts to promote the learning of languages, since, as she says, "speaking only one language is like living in a house with only one window."

Over the years, one job led to the next: information librarian, bibliographer, deputy chief librarian. As a trade facilitator, she helped Alberta businesses to develop trade links around the world and developed a trade office in Mexico City while also serving on the Board of Directors of the Canada Council of the Americas. Her understanding of other languages and cultures, education and psychology led to her personal study of cross-cultural issues. As a consultant in cross-cultural education, she developed and taught in Spanish a course in cross-cultural awareness for engineers and technicians working with Canadians in the Mexican petroleum industry.

Almost every job she ever had involved organizing events; and, as a conference organizer, she organized an information fair on financial planning for women in Alberta, as well as national and international conferences involving government agencies and local and national non-government agencies from around the world.

Carla has been very active in her work with UWAC since being asked to join in 1985, serving at the local level as Convenor of Programming, Vice-president and President, at the provincial level as Convenor for Arts, Education and Women's Issues and as President, and at the national level as Convenor for Education and for Women's Issues. When Sandra Hohol put together her team for the Flowers of the Bible Project, she drafted Carla to be part of that Board; and Carla served as secretary for the entire project (1998 – 2007).

She has been a member of the Edmonton Local Council of Women since 1989, serving as representative from UWAC. As Convenor for Economic and Financial Issues, she analyzed the Alberta and federal budgets every spring and explained how each would affect women and their families. When homelessness was the common topic for discussion of all Councils across Canada, she did a major study of the true costs of this social tragedy to the individual and to the taxpayer and presented this

study at a public meeting. She served as Local Council Vice-president for 5 years and as President for 4 years.

At the National Council of Women of Canada, she has served on the Economics Committee, as Nominations chair, as Vice-president for Social Development Issues, as First Vice-president, as President and as Policy Advisor. (UWAC has been a member of NCWC since 1937). As NCWC President, she led the Canadian delegation at the 2006 Triennial Conference of the International Council of Women, which took place in Kiev.

She also served as Board member, Vice-president and President of the NCWC Education Fund, a charity which educates the general public on topics related to the well-being of women and girls. After the "Securing the Future" project was finished with collecting raw data at round-table events across Canada, she took that data and other information and developed the "Securing Our Future" workshops to educate girls and women about their options for the future. It has been presented to women from 14 to 70+ years, including over 1500 students in life-management classes in Edmonton.

Carla is a member of the UWAC St. Andrew's Branch in Edmonton, and has served on the History Book Committee, as Program Chair and as Vice-president. She currently is the librarian for their extensive and growing parish library. Carla is recognized for her knowledge of parliamentary procedure, her ability to draft resolutions and her talent for researching various topics.

From the Alberta Provincial Council of the Ukrainian Canadian Congress, she received the Hetman Award in 2002 for her contributions to the Ukrainian Canadian community in Alberta and later served as secretary of that Council for 6 years.

Carla always has enjoyed writing. For Promin, she has written articles such as, "Why Every Woman in the UOCC Should Join UWAC," "Christian Feminism," "The Two-Hour Vacation," "Good Governance for Your Board" and many others. Her account of her conversion to Orthodoxy was published in the Herald, as was her speech to the Manitoba Self-Reliance Convention of 2007, which is still relevant to the situation in Ukraine. As a Sunday school teacher in the 70's without a church-approved curriculum or materials for the religious education of high school students, she developed a 2-year curriculum (approved by her parish priest) dealing with the divine liturgy and the creed.

Perhaps the most important thing she ever has written is her "Letter to the Future," placed in the time capsule in the base of the Ukrainian Immigrants' statue on the Alberta Legislative grounds. It will be read when the time capsule is opened in 2091 to kick off the bicentennial of the beginning of Ukrainian immigration to Canada.

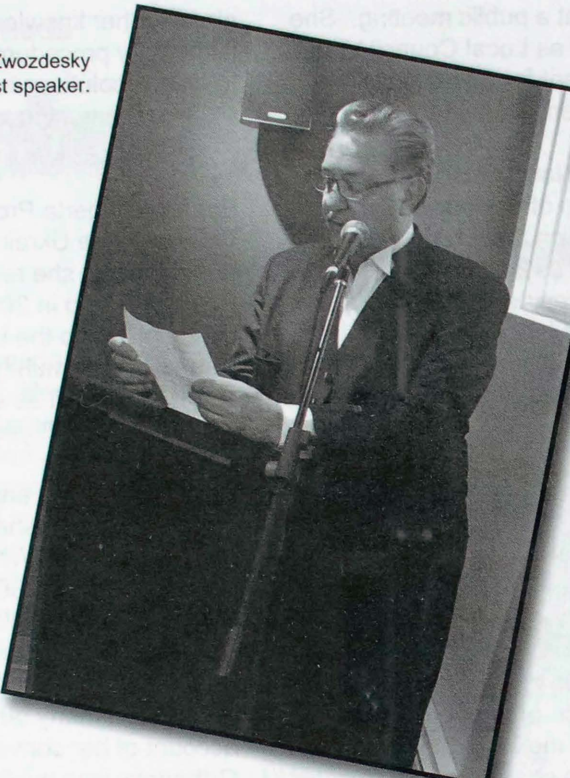
Carla is a sought-after speaker on a variety of topics, and some of her favorite topics are:

- the importance of second- and third-language skills
- long-range life planning for teens and adults
- contributions of Ukrainian-Canadians in sports, education, science, engineering, entertainment, law, politics, etc.
- why we have and need Councils of Women.

Most of Carla's hobbies involve music, and she has been part of a choir and/or instrumental group since she was 8 years old. She sings with the parish choir, cantors for various services, writes original poems and songs and arranges music. As a member of the Cantor Committee for the Alberta Benevolent Cantor Association (ABCA), she helped arrange the music for the new prayer book and which is on ABCA's website. She also combined the words of modern English and Ukrainian in the new funeral book with the traditional halytsky melodies for our funeral services.

Currently, Carla is serving as Chair of the Promin Board. Elected at the 2011 Convention, she was directed by the delegates to decrease costs and increase income by improving paid circulation and advertising income. She will be happy to report on that at the 2015 Convention in Calgary and hopes to see many of our readers there.

Right: Gene Zwozdesky introduces the guest speaker.

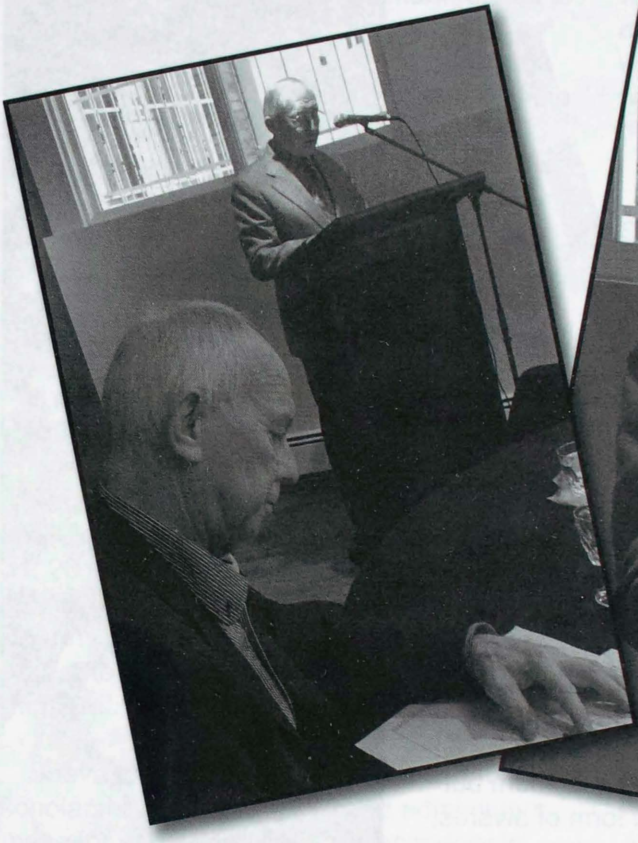


NEWS FROM OUR BRANCHES

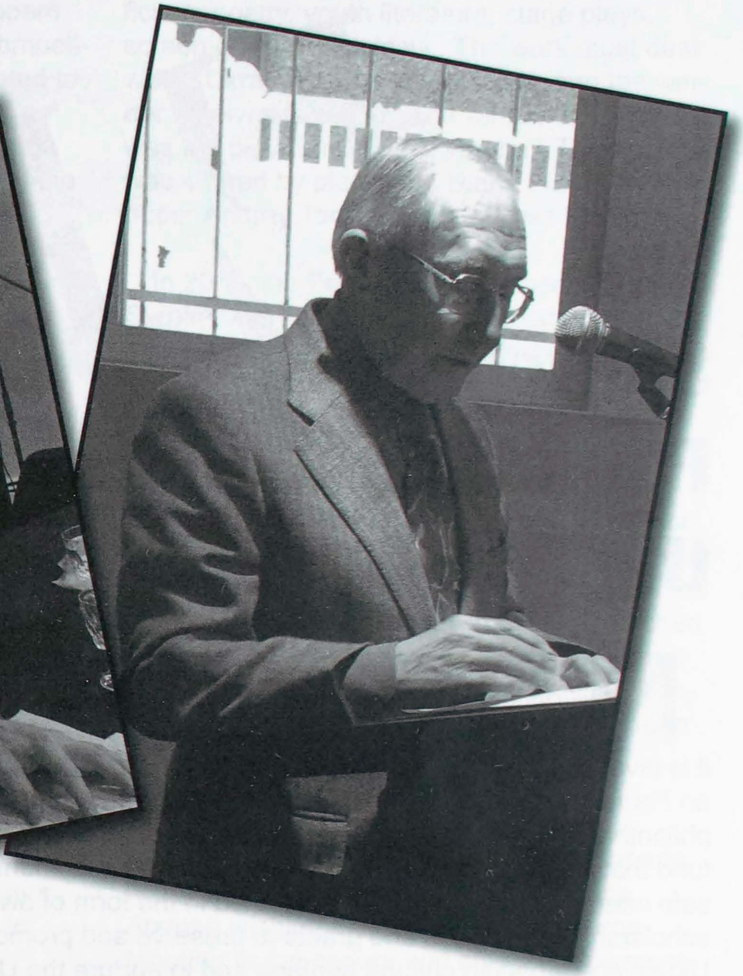
UWAC St. John's Branch

FIRST EVENT IN SPEAKER SERIES 2015

TYC Edmonton and UWAC St. John's Branch organized their first Speaker/Dinner series event at St. John's Institute on March 23, 2015. A delicious Lenten dinner was served prior to an address by Dr. Bohdan Harasymiw, Coordinator, Political and Regional Studies of the Canadian Institute of Ukrainian Studies, University of Alberta. Dr. Harasymiw's topic was: Minsk 1 & Minsk 2: Prospects for an End to violent Conflict in Ukraine?



Above: Marshall Opyr, President of Edmonton TYC listens as Dr. Bohdan Harasymiw speaks.



Above: Dr. Bohdan Harasymiw, Co-ordinator Political and Regional Studies, CIUS

Since the war in Donbas, Eastern Ukraine, erupted almost a year ago, there have been two efforts at reaching a cease-fire. Both concluded in the Belarusian capital, with the second built upon the shattered remnants of the first, and, with the participation of Russia, which claims officially to not be involved in the war. Have these two efforts paved the way to permanent peace?

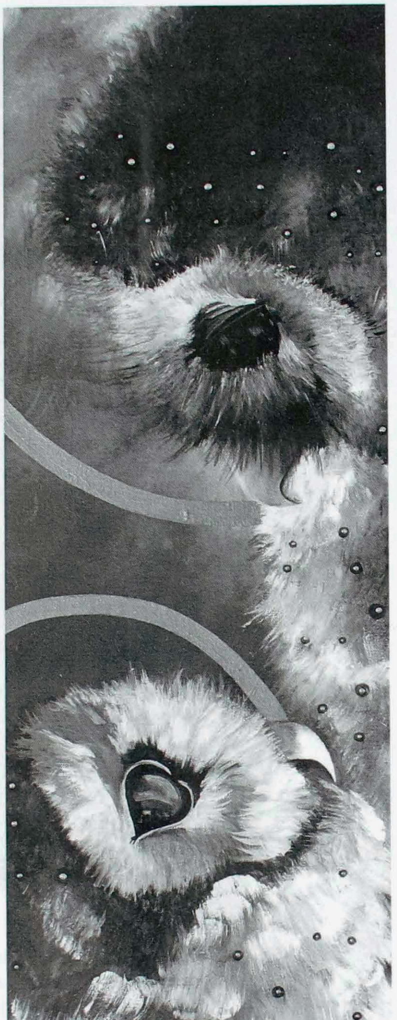
Sadly, participants in the evening event discovered that the answer is "No". Although some Ukrainian soldiers' lives have been saved by Minsk 2, the fight goes on.

The next in the series features Orysia Tracz, expert folklorist of Winnipeg, who will speak about the Ukrainian folk song and involve participants in a sing-a-long.

The Shevchenko Foundation Funds the Future

Nothing speaks more hopefully to a clear and effective Ukrainian cultural presence in Canada than an organization that believes so strongly in a positive future that it is investing to help create that future. The Ukrainian Canadian Foundation of Taras Shevchenko is a national, chartered philanthropic institution that has established an endowment fund that is invested in diversified ways to bring maximum but safe interest. That interest is distributed in the form of awards, scholarships, bursaries and grants to preserve and promote the Ukrainian-Canadian cultural heritage and to nurture the Ukrainian-Canadian community for the enrichment of Canada as a vibrant multi-cultural society.

The Foundation was incorporated by an act of Parliament on July 22, 1963. Since then, it has built up an impressive endowment fund and has distributed over $10 million to support Ukrainian-Canadian culture and community life. It contributes to an unusually-wide variety of projects which enhance the Ukrainian-Canadian community and enrich Canada's cultural society. Recent recipients include Canada's National Ukrainian Festival in Dauphin, Manitoba; Ukrainian Day in the Park in Edmonton, Alberta; the "Christmas Angels" CD of the Spivohrai Choir and the Pokrova Summer Youth Camp. Of note is the premiere of the documentary Music of Survival, the story of the Ukrainian Bandurist Chorus, whose members were imprisoned in a slave labor camp in 1942, survived World War II as a group, and came to freedom in America and flourished there, adding new members over the years.



Above: *A Mother's Grace*
Acrylic on Canvas
Dobr. Erin Haugen
2015 Shevchenko
Bookmark Design

Each year, the Foundation selects a poem by Taras Shevchenko and runs an art competition for artists to design a bookmark related to that theme. The winner of the competition receives a $1,000 prize, and the Foundation prints and distributes tens of thousands of the bookmarks with the poem and the winning design to children in Ukrainian language classes, Saturday schools, dance schools and ensembles. The winner for 2015 was Dobr. Erin Haugen. A similar contest is run for the design of the Foundation's annual Christmas card.

A major contributor to projects honoring Ukrainian visual and literary artists, the Foundation was a major funding source for the bust of Taras Shevchenko which was unveiled on the Allée des Poètes in Quebec City, on May 31, 2014. Cast in bronze by sculptor Oleh Lesiuk, the bust takes its rightful place alongside the busts of such illustrious fellow-poets as Dante Alighieri of Italy and Nguyen Trai of Vietnam.

Shevchenko Foundation works to establish scholarships and bursaries and administers these for students from post-secondary to post-graduate levels.

In addition, they encourage and reward writers in two ways. One is with their Kobzar Writer's Scholarship, through the School for Writers at Humber College. This scholarship helps writers to present completed or nearly-completed drafts and polish them for presentation to possible publishers. The work must treat a Ukrainian-Canadian theme but may be poetry, short story, fiction or non-fiction.

The second way the Shevchenko Foundation promotes Ukrainian-Canadian writers is through the Kobzar Literary Award™. Established in 2003 and awarded biannually since 2006, this Award celebrates outstanding contributions to Canada's literary arts – fiction, non-fiction, poetry, youth literature, stage plays, screen plays or musicals. The work must deal with a Ukrainian-Canadian theme, and the winner receives $25,000. The winner for 2014 was the play "Luba, Simply Luba." The prize was shared by playwright Diane Flacks, producer Andrey Tarasiuk and actress Luba Goy.

In 2005, the Foundation launched the John Syrnick Journalism Award to recognize the efforts of a journalist or publication which produces insightful and substantive reporting on topics of interest to the Ukrainian-Canadian community. Named for the long-time (1947-1970) editor of Ukrainian Voice, recipients have included Mark MacKinnon (2005), Victor Malarek (2007) and Frédérich Lavoie(2011). In 2013 The Globe and Mail "For coverage of the 2012 elections in Ukraine with well researched and thoroughly written articles, of importance and relevance to all Canadians, by Brian Bonner, John Doyle, Hon. Derek Fraser and John Stackhouse."

We all wish for a positive future for Canada with a strong Ukrainian cultural presence. Anyone wishing to help to create it by contributing to the secure and stable endowment fund of the Shevchenko Foundation may contact them at:

Ukrainian Canadian
Foundation of Taras Shevchenko
202 – 952 Main Street
Winnipeg, MB R2W 3P4
Tel: 1-866-524-5314

Carla Kozak

For the Love of Gardening

Growing and Feasting on Lettuce, Spinach and Specialty Greens

In gardening off-season, in the past, iceberg lettuce was all that was available in the rural areas. Today, we have an exquisite variety of lettuce and gourmet greens that we can grow and feast upon. Although iceberg lettuce is still available, we can grow other greens that are far more nutritious. According to Sam Graci, these gourmet greens are a source of "fibers, beta-and alpha-carotene, B-complex vitamins, vitamins A, C, and E, calcium, iron, potassium, magnesium (and) manganese."[1.] With so many benefits to our health, experimenting with growing different greens is worth the effort.

Gourmet Greens: Lettuce, spinach, arugula, corn salad, mesclun, and orach(e) are greens I will present in this article.

Lettuce – belongs to the same family as sunflower, chicory, Jerusalem artichoke, Globe Artichoke, dandelion, safflower, tarragon, salsify, chamomile, marigolds, and chrysanthemums and is referred to as the Sunflower family or the Daisy family, Asteraceae or Compositae. Lettuce is the mainstay of salads. With over 800 varieties, all in different colors, shapes and sizes, we can choose from butterhead, a loose-formed head; or crisphead, a tight formed head; romaine, a tall head; or looseleaf varieties, with no heads, just leaves. Depending on your head type, the lettuce will be ready early, midseason or late, ranging from 45 to 90 growing days[2].

The **butterhead varieties** grow in greenhouses. The method used is called "forcing lettuce". This variety can be started indoors in February and transplanted into your cold frame in April or May to mature in 55-65 days. The butterhead type is green and bicolor, is soft and has a buttery feel to it.

The **crisphead lettuce** or iceberg lettuce matures in 70 + days. The heads are crisp, blanched inside and have a heavy feel to them. These heads are firm, withstanding less than favorable conditions during shipping.

The **romaine lettuce** type matures from 75 + days and can withstand heat. Romaine lettuce stands upright, like a tulip. The leaves are quite coarse and the central rib of the leaf is crunchy. These varieties are essential to making Caesar salad.

The **looseleaf lettuce** is more colored and more nutritious than crisphead lettuce. It has "three times more calcium and vitamin C and six times more vitamin A than crispheads."[3.] This type matures in 45 days and when harvested as "cut and come again' will grow back. To do this, using scissors, cut just above the roots. This results in multiple harvests throughout the season.

Growing Lettuce:
We can plant cool weather vegetables such as peas, turnip, carrots, parsley, parsnip, beets, onions, garlic, spinach and lettuce as soon as the ground can be worked and temperatures are between 50- 68˚F or 10-20˚C. This is usually well before the May long weekend in Alberta. Plant lettuce about 1/8 - 1/4 inches deep following the instructions provided on the seed packet. Select seeds that are slow to bolt.

Mesclun:
"Salade de Mesclun" from the south of France refers to "a mixed-up mess of wild baby greens"4. Wild baby greens, such as watercress, corn salad (mâche), chicory and dandelion greens, were collected from river banks, pastures and meadows. Seed houses now offer these wild greens as gourmet mixes to be planted in our garden. We can choose a mix of seeds to please our palate such as "mild greens", "spicy greens" or "baby leaf blend". In 25-30 days, when

the plants are three to four inches tall, harvest the greens. The swath harvested will re-grow as a 'cut and come again'. We can create our own mesclun mix as long as we mix seeds that germinate at the same time. For a hot or spicy flavor to a mix of leaf lettuce add mustard, cress or arugula. In addition, herbs such as parsley, rocket, coriander, fennel, dill and edible flowers can also be added to leaf lettuce.

Spinach can be planted in the fall or in early spring for an early harvest. It is good as a salad, steamed and eaten or steamed, packaged and frozen in 10-ounce packages for the winter months. This seed is a little coarser and can be covered about ½ inch deep. "Tyee" was my favorite spinach last season.

Arugula has a peppery taste and is a member of the mustard family. It is often found in mesclun mixes. This green goes to flower quickly; replant every two weeks to keep a supply through out the summer. The white flowers are edible and can be added to a salad.

Corn Salad or Mâche or lamb's lettuce: This small plant has spoon shaped leaves that form rosettes. The flavor is delicate, buttery and nutty. Plant these seeds when the temperatures are 41-68ºF or 5-20ºC in early spring, or in trays and move them to a cold frame. The seeds take from 14- 28 days to germinate. Because germination is sporadic, this is not a good choice for a mesclun mix. The most reliable variety for germination is 'Vit' available from West Coast Seeds (see www.westcoastseeds.com Phone: 888-804-8820). Other recommended names of corn salad are D'Etampes, Piedmont, and Verte a Coeur Plein available from Cooks Garden (see www.cooksgarden.com Phone: 800-457-9703).

Orach(e) or Mountain Spinach or French Spinach or Giant Lamb's Quarters or "natena" (натина) or "loboda" (лобода): This plant is native to the mountains of Eastern Europe. The most common orach grown in our gardens is the lime green plant; except we call it natena (натина) and some call it loboda (лобода). The seeds were usually passed on from friend to friend, as they weren't available at one time. Once planted, if left to go to seed, volunteer plants will grow the following season. Traditionally this leaf is used for holubtsi or is steamed/boiled and served in cream and dill. It can be added to quiches, used as a filling in crepes and added to salads.

Plant the seeds very early in spring outside about ½ inch deep. Orach is best picked when it is between 2-18 inches tall. At maturity it will reach a height of 6' forming very decorative seed heads that can be used in floral arrangements. The spectrum of foliage colors available is lime green, medium green, dark green, red or magenta, purple and yellow. Multicolored orach can be ordered from Wild Garden Seed (see www.wildgardenseed.com Phone: 541- 929-4068). Orach called Red Flash and Ruby Red Orach is also available from Richters seed catalogue (see www.Richters.com Phone: 800-668-4372 or 905-640-6677) and Johnny Select Seeds (see www.Johnnyseeds.com Phone: 877-564-6697).

Orach in Magenta, dark green and lime green. Photo by Ernest Skakun

Recipe: Baby Spinach, Quinoa and Cranberry with Raspberry Dressing

Ingredients:

4-5cups baby spinach or mesclun, rinsed

½ cup slivered almonds, pecans or walnuts, toasted

1 cup dehydrated cranberry, dehydrated Evans cherries or pomegranate seeds

¼ cup black, red, white or golden quinoa

¼ cup diced red onion

½ cup feta cheese, crumbled

Spinach, Quinoa, Feta Cheese, Cranberry & Raspberry Dressing. Photo by Vivian Skakun

Preparation:

Quinoa – (pronounced KEEN-wah) is often mistaken for a grain. It however belongs to the same family as beets, chard, lamb's quarters, orach and spinach, all of which are a part of the Goosefoot family[5]. This seed is gluten free, is very nutritious and is a good source of protein.

Cooking the Quinoa: Quinoa has a coating, called saponin. To eliminate the coating and its bitter taste, rinse the seeds until the water is no longer foaming. Use a fine strainer for rinsing. Add ¼ cup quinoa to 2 cups boiling water. Cook for 10 minutes. Strain and set into a steamer, lined with cheesecloth, and steam for five more minutes. Turn the burner off, remove the lid and let the quinoa rest for five more minutes covered with the cheesecloth. Cool.

Raspberry Dressing: Mix ¼ cup red wine vinegar, 1½ teaspoon Dijon mustard, 2 tablespoons honey, 1 tablespoon raspberry jam, and 2 tablespoons raspberries. Using a hand blender, slowly drizzle in ½ cup olive oil until the dressing emulsifies. Chill and serve.

Salad: On individual plates add quinoa, diced red onion, dehydrated cranberries, toasted slivered almonds and crumbled feta cheese on a bed of baby spinach. Drizzle raspberry dressing and serve. Enjoy!

Vivian Skakun

1. Graci, Sam, Harvey Diamond, David Schweiter, Jeanne Marie Martin (1997, pp. 90-93) *The Power of Superfoods.* Prentice Hall Canada Inc. Scarborough, Ontario

2. Forsyth, Turid & Merilyn Simonds Mohr (1992, pp. 12-24) *The Harrowsmith Salad Garden: A Complete Guide to Growing and Dressing Fresh Vegetables and Greens*, Camden House Publishing, Camden East Ontario

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Image: *Etched Emu Egg*

The Ukrainian Orthodox Church of Canada:

Yesterday, Today and Tomorrow*

(Some Thoughts and Reflections on the Subject)

Protopresbyter Dr. Oleg Krawchenko, Professor, St. Andrew's College

A version of this paper appeared as a three part series, in the March 15-31, 2000; April 15-30, 2000; and, May 15-31, 2000 issues of The Herald/Visnyk. For the purposes of this repeat publication, it has been updated and edited and published as two parts, as many of the initial thoughts and reflections contained therein still remain relevant and timely. This is the second of the two parts.

As we contemplate our future, let us remember that life does not stand still: events continue to unfold, circumstances change beyond our control. It is imperative that we remain open to change and renewal. It is also important to remember that each generation approaches and solves its problems in its own fashion, in tune with the times. Our task, therefore, as leaders is not to rush to pre-package our future, but to prepare our future generation to be able to make decisions themselves: competently, confidently, knowledgeably and responsibly. That is, our task is to prepare the way so that they will be well equipped to find solutions to the problems that will arise before them. For the present time, there is still a great deal to be done; and much requires our immediate attention.

To put it plainly, our future depends on how well we deal with the 5 challenges before us.

<u>The first challenge</u> is the urgent need for better religious education of our membership. We must increase the level of "Faith literacy" among our people. Too many of our members lack even a basic knowledge of Orthodoxy, of the Church's doctrine, of its Faith and Order. Very often the Faith is understood by many as simply an ethnic and cultural tradition, rather than a person's existential and spiritual experience. This is especially evident in the misunderstandings which occur from time to time within our congregations and in the ensuing disputes and criticisms that result from this. Polemics and criticism are of value only if persons who indulge in them know what they are talking about and have factual and existential knowledge of the Church—its history, theology, canon law, etc.

As we begin this new century, we should start with the proper and necessary foundation of a spiritually formed membership - giving high priority to Christian Education and spiritual formation for adults, as well as for children and youth. Evangelization of our community and catechization of our membership on all levels is priority number one. Without it there can be no Church growth. Evangelization and catechization are central to our identity and vision. Consequently, we must consider how the Church responds to the

dynamics of our changing demographics, as well as how to reach out to the new wave of immigrants.

The second challenge is to focus our attention on our local faith community, with all working together to develop a closer relationship with it. This is especially important, for any further development of our Church depends upon a strong base of spiritually vital, active and viable parishes. For that, the life of the parish needs to be reorganized so that it reflects the marks of a Eucharistic community, and there is no 'community' without 'communion'). We must encourage the parishioners to participate more actively in the liturgical life of the Church. This aspect of our religious community—which also includes the systematic establishment and development of new "faith communities"— has not been dealt with seriously.

We must focus our efforts and energies on the parish—its needs, its everyday life and its dynamics. It is, after all, the most important basic component of the Body of Christ we call the Church. If we do not take care of this basic component, how can we expect the rest of the body to function? Our Church can be only as strong as her parishes (her local faith communities).
We need to renew and update older parishes and establish new ones. We should neither fear nor resist new methods of ministering, organizing, teaching, and evangelizing to aid in fostering and developing the membership of our "faith communities." Informed and participating parishioners are the key to our future. In order to accomplish this, however, we need a broader vision, a more serious and focused approach to the issues of our times, and planning for our future.

We must expand our mission beyond its present and immediate membership and constituency, and look to the community at large. Future survival requires that we focus on meeting the spiritual needs of the larger community, not just on ministering to our current, declining Church membership. We must bring back into our Church family those who have left it, as well as opening our doors to those who are seeking the Truth, who want to join our Church. In other words, we must recapture, as our primary focus, the spiritual mission of the Church: "Go and make disciples of all nations ..." [Matt. 28:19]. It is with this approach that we can count on the renewal and strengthening of our existing parishes, plan the formation of new ones, and ensure health, ongoing development and growth of our Church as a whole. But first, let's ask ourselves, what is a spiritually healthy parish? How can this health be improved? What can Church and its institutions do to promote parish health?

The third challenge, intimately linked to the health of the UOCC parishes, is dedication and commitment of its clergy and laity. We must facilitate the proper preparation and training of our Church leadership. Our present leadership is aging and there is a crucial need to find and cultivate their successors. In all of life's activities there is always a need for fresh ideas and recharged energies. Our Church must rededicate itself to replenishing its leadership ranks. Serious attention must be given to the formation of such leadership. We must consider ways and means to develop, strengthen and support clergy and laity ministries. This is a crucial issue in light of the meager number of students studying theology today.

We are in dire need of vibrant, well-educated, theologically prepared bishops, priests and laity: Orthodox in practice and in spirit, and aware of our underlying Ukrainian tradition. As time passes, this aspect will become increasingly more acute. Already, each of our parishes is requesting a Canadian-educated, bilingual, young pastor. Where do we find him? In order to prepare qualified priests, we need qualified lay candidates. Whose job is it to find, encourage and support these individuals? Is it not the responsibility of each one of us, of each parish, of each priest? Why, then, do we view this as the sole responsibility of the Consistory or of St. Andrew's College? This needs to be a joint effort, since it is vital to us all!
Until each one of us realizes that this is the personal and communal responsibility of

every member, our Church will not be free of this crisis. To have candidates, of course, we must have appropriate conditions for their service. Bishops, clergy and laity must understand their proper roles and function. We must find a workable balance between "hierarchy' and "conciliarity", because the Orthodox Church is both hierarchical and conciliar. This demands not only discipline and participation, but also openness and accountability. Do these conditions exist in our local communities? Do they exist in our Church as a whole?

The fourth challenge facing us is the need for an honest assessment of our membership and the realities of our Canadian society. Who are we? What does it mean to be a Ukrainian Canadian? Where do we hope to be five/ten years from now? What are our goals and top challenges? We need to reassess our basic assumptions about our identity and our role and place within Canadian society. As a people, we have over a 115-year history in this God-protected country. We are now in over five generations of Canadians. We are no longer "landed immigrants" or "temporary residents" or someone's "diaspora". First and foremost we are Canadians.

While it is true that our current emotional ties with the "old country" are not as deep as in previous generations, this does not mean that we do not love that which is "ours" nor that we no longer respect our forebears nor that the fate of our ancestral homeland no longer concerns us nor that we do not want to assist Ukraine in some way. These concerns for the homeland of our forefathers and our desire to maintain and treasure our heritage should be and are being cultivated. However, it must be recognized that for most Ukrainian Canadians, Ukraine is no longer "their" homeland as it was for their forefathers. Today's Ukraine is a modern nation with economic, ethnic, linguistic, cultural, social, religious and moral problems. These problems cannot be solved by anyone other than the citizens of Ukraine. Just as we join together as Canadians to resolve our problems, in our manner, according to our own needs and our own means, so Ukraine must find its footing as a modern nation and resolve its issues according to its needs and means.

Our heritage in Canada—and that also means our identity— is closely related to our Faith and our Church, not Ukrainian politics. It can be preserved only within the framework of a larger commitment to Orthodoxy, i.e., to the Orthodox Christian Faith and the Ukrainian Orthodox Church in Canada.

Finally, the fifth challenge is our Inter-Orthodox and Ecumenical relations and especially relationship with the Church in Ukraine. The world has changed dramatically these past two decades. We, in Canada, have changed, too. UOCC must review its relationships with other Orthodox and other Christian and Non-Christian communities. We must especially work out a better policy and closer relationship with our brethren in Ukraine.

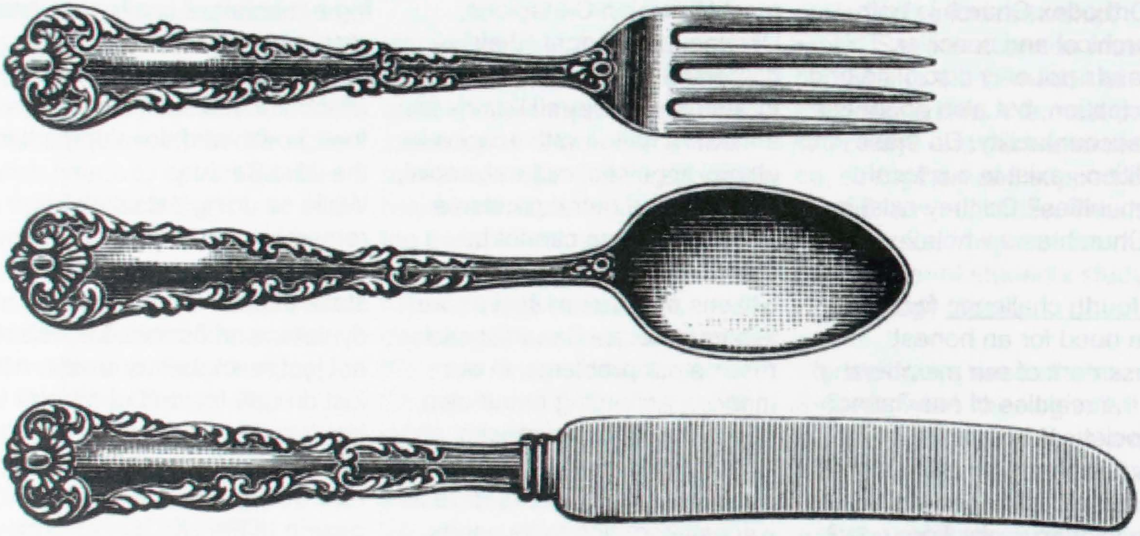
Conclusion

In the past much time and energy have been devoted to solving a number of challenges and problems, but is time to focus our attention on those matters which are essential for our further growth and development in the 21st Century.

While so doing, let us also remember that life does not stand still. We cannot assume a static attitude but must be dynamic and flexible. Let us act, not just react. Let us create, not just dream. Instead of criticizing, let us energize for a positive, spiritually uplifting and renewed commitment to the growth of the UOCC - always remembering that our strength lies not in history but in the Lord of History. Glory be to Him!

Rev. Dr. Oleg Krawchenko
(Adapted by Carla Kozak)

IN THE KITCHEN



Spring Onion-Spinach Frittata

(submitted by Irene Holowaychuk)
"From Generation to Generation… Treasured Recipes", Smoky Lake AB

2 spring green onions
2 tbsp. olive oil
1 bag baby spinach or chard from your garden (5-6 oz)
8 large eggs
¼ c. grated romano cheese
¼ c. water
½ tsp. salt
¼ sp. pepper

Heat oven to 425°F. Cut onions into ¼" slices. In a non-stick 12" pan, heat oil over medium heat. Add onions and cook for 10 minutes, stirring occasionally. Stir in spinach and cook for 1 minute, until wilted. Stir constantly. Spread evenly in pan and remove from heat.

Whisk eggs, cheese, water, salt and pepper until blended. Carefully pour egg mixture over onion mixture. Do not stir. Return to medium heat and cook for 2 to 3 minutes or until mixture begins to set around edges. Place pan in oven; bake for 8 to 10 minutes. Cut into wedges to serve.

Borshch with Young Beets

"From Baba With Love", Hanka Romanchych Branch, Saskatoon, SK

6	young beets (stalks & leaves washed and chopped)
1 c.	string beans (chopped)
6	young carrots (sliced in rounds)
1 c.	young potatoes (diced)
Few	sprigs dill & parsley leaves
1 tsp.	salt
1-2 tbsp.	lemon juice

Place vegetables in a pot and add boiling water to just below level of ingredients. Boil for approximately 10 minutes then add lemon juice. Cool. After mixing well, remove borshch from heat. Fill containers for freezing. When preparing borshch for freezing, use a minimum amount of water.

When serving the same day, add enough water to desired consistency. To serve immediately, add 4 green onions, finely chopped and fried in ¼ c. butter. 1 ½ c. sour cream may also be added.

Spring Borsch

(submitted by Eleanor Proznick, daughter, in memory of Irene Stadnyk)
"75th Anniversary Memories", Aylesham Codette, SK

8 small beets with tops
6 c. soup stock
5 c. water
1 medium potato, diced
1 medium onion, chopped
1 medium carrot, diced
½ c. diced string beans
2 c. shredded cabbage
1 clove garlic
½ c. tomato juice
1 tbsp. ketchup
Lemon juice
Honey
1 tbsp. chopped dill
Table cream
Salt and pepper

Wash beets. Shred coarsely and cut tops into small pieces. Pour soup stock and water with beets and vegetables into large pot. Cook until tender. Add tomato juice and ketchup. Add several drops of lemon juice and honey for a sweet sour taste. Bring to a boil. Add dill and cream to taste, then season with salt and pepper to taste.

Green Rolls (Zeleni Holubtsi)

"From Baba With Love", Hanka Romanchych Branch, Saskatoon, SK

A summertime variation of cabbage rolls or holubtsi using fresh beet or swiss chard leaves. These dishes are considered a seasonal delicacy. Several types of fillings may be used.

Preparation of Leaves:

Pick and wash 50 – 60 fresh beet or swiss chard leaves. Shake of any excess water. Scald the leaves with boiling water, just enough to wilt them for easier handling. Wilted leaves may be frozen for future use. An alternate method to wilt the leaves is to spread them on a cookie sheet in layers. Place in the oven at 200°F for a short time to slightly wilt them.

Raised Dough Filling:

Use an ordinary bread dough recipe or frozen (and thawed) dough. Grease a 2L oven casserole dish. Line with foil and grease the foil. Roll the dough into long ropes approximately one inch in thickness. Cut pieces of dough, about the size of a walnut. Place dough in the centre of a wilted leaf. Fold in the sides and roll. It will not come undone. Arrange the rolls in alternating layers in the casserole. Dot each layer with butter or margarine and sprinkle with garlic powder if desired. Fill only half of the pot. Top with a layer of leaves, cover and let rise in a warm place until doubled in bulk. Cover and bake at 375°F for half an hour. Uncover and continue baking until the dough is done.

Rolls may also be baked individually in small greased muffin tins or on a greased cookie sheet and then frozen and reheated. Serve hot with sweet cream or sour cream and chopped dill, if desired.

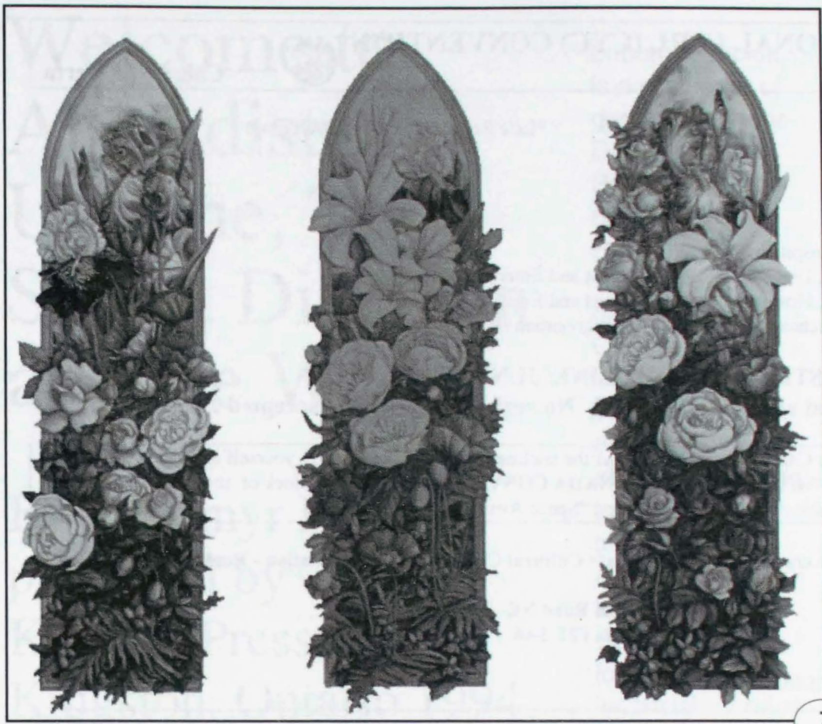
Cream Sauce for Dough Filled Green Rolls:

1	med. onion chopped
¼ c.	margarine
½ c.	dill, chopped
1 c.	whipping cream

Cover and bake rolls in a 350°F oven for 45 minutes. Saute onion and dill in margarine. Add whipping cream. Simmer for a few minutes. Pour over rolls, cover and put back in the oven. Let steam in 350°F oven for 15 to 20 minutes.

Additional Zeleni Holubtsi Fillings (p. 215-218):

Rice filling, with or without ground beef, with or without tomato juice
Biscuit filling
Cornmeal, or cornmeal and rice filling



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REGISTRATION DEADLINE: JUNE 30TH, 2015

***Late Registration will be accepted until July 15th 2015. No registrations will be accepted after this date.**

Please arrange for your accommodation at the **Coast Plaza Hotel,** as per the enclosed information. Identify yourself as a delegate for the **"NATIONAL UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA CONVENTION 2015".** A block of rooms for convention guests will be held until July 8th, 2015; after this date rooms will be on a "Space Availability Basis".

Mail completed registration form along with a cheque to: **St. Vladimir's Cultural Centre, USRL Convention - Registration Committee**

404 Meredith Road NE
Calgary, AB, T2E 5A6

Make cheques payable to: **The Ukrainian Self-Reliance Association**

Please detach and return:
Please complete one Convention Registration Information form per Convention Attendee.

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Please check one: ☐ Delegate ☐ Guest

Please check all that apply:
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☐National Executive ☐Provincial Executive ☐Local Branch Executive If applicable, Executive Position:____________

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Please complete Additional Information form only ONCE PER FAMILY.

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Extra Banquet tickets Saturday Evening- #________ @ $40.00 = ____________

Will you be attending Sunday's Banquet? (circle one) Yes No

Number of persons attending Sunday Banquet Adults ________ Children ________

Do you have any food allergies? If so, please list them. ____________________

Total Amount Enclosed: $____________

Welcome to Absurdistan: Ukraine, The Soviet Disunion and the West

By Lubomyr Luciuk, published by Kashtan Press, Kingston, Ontario 1994

Editor's Note: This book review was written by the late Helen Raycheba, a well respected, active Soyuzanka, member of the National Council of Women of Canada and political activist, who had much in common with Carla Kozak (see Carla's biography on page 12). Jean Mekitiak of Calgary remembers Helen with fondness and admiration and requested that this review be re-printed. It appeared in "Promin" in October, 1995. Jean points out that Luciuk's book provides a background for the absurd situation in Ukraine today.

"Welcome to Absurdistan" is a collection of reports and articles that appeared between 1987 and 1993 on the pages of some of Canada's leading newspapers.

Lubomyr Luciuk is a professor of geography in the Department of Politics and Economics at the Royal Military College of Canada in Kingston, Ontario.

The word "Absurdistan" in the title of the book refers to absurd situations in Ukraine and other parts of Eastern Europe—ridiculous regulations, inconsistent rules and bureaucratic mazes. In the opinion of this reviewer, these countries do not have a corner on contrary-to-reason rules and regulations. One can find plenty of similar examples of a nonsensical state of affairs in the Western world.

Only a few out of the 26 articles in the book have been chosen for review. The book contains a fund of historical information, good notes and an excellent bibliography.

Professor Luciuk explains why he has such a strong feeling for Ukraine. His mother, Maria, was abducted in 1944 from her village home by Uzbek troops fighting on the German side during the Second World War. She was forced to work on a farm in Bavaria. When the war ended, she became one of the millions of Displaced Persons (DPs) and found herself in a United Nations-administered refugee camp. There she met her future husband, Danylo. In 1949, they emigrated to Canada and settled in Kingston, Ontario. His mother's stories about her life influenced Lubomyr to study the history of Ukraine and become intensely interested in its fate.

Professor Luciuk visited Ukraine and his mother's village in 1989. He observed that the people were struggling for self-determination, for freedom and for their own language. Groups, like "Rukh" and the Ukrainian Helsinki Monitoring Group, were promoting the cause of human rights. He was also aware that the KGB were following him. He worried that he might have compromised the people with whom he had spoken.

His visit was during the leadership of Mikhail Gorbachev, who was promising glasnost and perestroika. Ukrainians welcomed Gorbachev's initiative and demanded more democracy, justice and freedom of expression. As a result, the Great Famine of 1932-1933 was openly discussed, even in the Soviet press, and was labelled a "genocide".

People asked Luciuk why Western journalists and academics were not interested in the fate of millions of victims of Stalinism. Subjects such as the

Famine in Ukraine, the purges and the deportations of the 1930s, the Nazi-Soviet Pact of 1939 and the forcible repatriation of refugees after the Second World War, have been excluded from open discussion. Ukrainians felt that the mainstream media in the West was hostile to the truth about the Soviet Union. They wondered why Western governments—champions of democracy, always sided with Moscow.

Professor Luciuk studied secret foreign policy documents obtained from government archives. He found that Britain, the USA and Canada had long histories of "Russia First" diplomacy. Anglo-American powers preferred a strong and united Soviet Union and were ignorant, uninterested or hostile to the idea of a distinct Ukrainian nation. The British were intent on keeping the status quo so as not to cause anger in the Soviet Union. In its "Ukrainian Question", the British foreign office asserted that, "Ukrainians are of artificial origin without any real claim to race distinction..."

The USA officials felt the same way about Ukrainian independence. Friendly accommodation was sought with Moscow. American Ukrainians were warned not to do anything to disturb those efforts. "A free Ukraine would mean an enfeebled Russia."

This attitude was well displayed when George Bush, President of the United States, visited Ukraine early in 1991. In his speech at Kyiv, dubbed the "Chicken Kyiv" speech, he said: "Freedom does not necessarily mean independence."

He was still supporting Mikhail Gorbachev and gave no encouragement to Ukraine's democratic independent movement.

George Bush spoke at Babyn Yar, where thousands of Jews, Ukrainians and others were executed by the Nazis. However, he did not speak of other killing fields, where thousands were murdered by Stalin's men. He spoke within a week of the burial of Lazar Kaganovich, Stalin's "Iron Commissar". Kaganovich was personally responsible for the Great Famine, but he lived out his life on a state pension in a luxury apartment. Bush preferred the international status quo, which meant not offending the Soviets.

The world has changed. Ukraine declared its independence on August 24, 1991 and is receiving international recognition. There is a gradual change in the attitude of politicians in the Western world, especially after state visits by Presidents Leonid Kravchuk and Leonid Kuchma. However, the international media is much slower to change its behavior and is still promoting the same old line of downplaying the importance of Ukraine.

In Luciuk's book, historical facts are interspersed with personal incidents, showing the absurdity of many situations.

Luciuk heard of one occurrence where a lecture at the Kyiv State University was given in the Ukrainian language. A non-Ukrainian student shouted that the professor should use a "civilized language", whereupon, the lecturer switched to English. The students could not understand him and begged him to return to Ukrainian.

Professor Luciuk describes a dinner at one of Kyiv's better restaurants. There were four guests. The dinner menu was soup, salad, bread, chicken Kyiv and a good French brandy. The total cost was US$2.40. The average Ukrainian labourer earns about US$5 per month.

During a supper in Moscow, Luciuk's host joked that, "unlike those of his parents' age, whose taste for 'salo' spread over dark bread and washed down with lots of vodka is legendary, he belongs to the new generation, which prefers its 'salo' with Pepsi-Cola". Additionally, more people line up in Moscow for a McDonald's Big Mac than to view Lenin in his mausoleum.

The streets of Kyiv are full of national symbolism: the blue and yellow flags, the "tryzub" emblem. But Soviet flags with the hammer and sickle are still displayed, almost side by side. You may hear Ukrainian songs and language, but the street

signs and communist monuments are still here. And the "new" KGB headquarters flies the blue and yellow banner.

Luciuk was in Kyiv when Mikhail Gorbachev announced, shortly before he became the former president of the former Soviet Union, that, "he and his wife, Raissa, were actually of Ukrainian origin and they both opposed Ukraine leaving the new Union that he was trying to put together."

There is an excellent article on Ukrainian and Jewish relations. Unfortunately, according to one spokesman, "…some Jews in the diaspora live in the past and do not know what is going on in today's Ukraine. They cause problems by forever dwelling on what was, instead of trying to appreciate what is…"

There is a good history lesson on Crimea and its Tatar population. The Tsarist Russian Empire took over Crimea in 1783. Repressive measures followed and continued under Soviet rule. There were mass deportations to Central Asia. There was eradication of most traces of the Tatar past by changing place names, destroying mosques, plowing up Islamic cemeteries and encouraging an influx of Slavic colonists to "dilute" the Tatar population.

"If Russians want to annul the 1954 transfer of Crimea to Ukraine, then Russia should declare the 1783 annexation of Crimea invalid."

On his way back to Canada, Professor Luciuk stopped in East Berlin during the time the Wall was being battered down.

"Turkish guest-workers were renting out hammers to anyone wishing to take a few blows at the Wall…Others sold bits and pieces of East German military and police uniforms…piles of East German coins were left lying on the streets…they were being collected by others for sale to tourists."

"Welcome to Absurdistan" is a slim volume, well worth reading. It is recommended.

Helen Raycheba C.M.

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Olga Stelmaschuk

February 21, 1925 –
April 6, 2015

Olga was a proud member of the Ukrainian Women's Association of Canada for 72 years. In 1943, in Yellow Creek, Saskatchewan, her mother-in-law was President of the local SOYUZ branch and convinced her to become a member. In 1981, the family moved to Edmonton and she became a member of the UWAC Knyhynia Ol'ha Branch at St. Michael's Ukrainian Orthodox parish. Over the years, she was 1st vice president, 2nd vice president and recording secretary. She also served on the Benevolent Committee. Olga helped out in the kitchen many times and contributed generously to bazaars.

She also left a legacy in her parish. In 1987, the St. Michael's Women's Association took on a Millennium Project, a 1000-year celebration of Christianity in Ukraine. A group of parish women were committed to cross stitch matching altar cloths for the church. Olga embroidered the cloth that sits on the tetrapod.

Olga was born in Western Ukraine in 1925 in the village of Wilikie Mazowetsky near Rava Ruska in Halychyna on the Polish-Ukrainian border. She came to Canada with her mother and older brother, Gerald, in 1932, joining her father who had already been in Canada for 5 years. They homesteaded in Yellow Creek, Saskatchewan.

Olga married Boleslaw Stelmaschuk in 1942. They started their life on a homestead and then operated a general store in Yellow Creek, Saskatchewan. Later, in 1981, they moved to Edmonton.

Olga is survived by her children—son, Walter (Marian); daughter, Sandy (Russell) Sawchuk, and her son Terry (Cindy). She is also survived by her grandchildren, Tina (Ben) Adcock, Elizabeth (Ben) Flanagan and Andrew Stelmaschuk. Education was very important to her. Olga and Boleslaw encouraged their children to pursue post secondary education. All three children hold bachelor's degrees and all went on to complete post graduate degrees.

She is also survived by her sister, Ethel Uhran; brother, John Seniw, and sister-in-law, Nellie Seniw. Olga was predeceased by her husband, Boleslaw in 1998.

Throughout her life, Olga was a quiet, angelic presence in the lives of her loved ones. Her children and grandchildren were blessed by her caring and giving nature. Her family was the centre of her universe. She inspired them with her inner strength, patience, strong work ethic and faith in God. She never doubted the value of the church.

As we celebrate the Resurrection of Jesus and by His example, may she have eternal life.

Христос воскрес!
Dorothy Stachniak, President
St. Michael's Ukrainian Women's Association, Edmonton

<u>*Anne Proniuk*</u>

Anne was born August 3rd, 1918, to parents, Alexander and Maria Dzura, in a small town near Aalborg Denmark. She was the eldest of four siblings. In 1923, when Anne was 5 years old, the family immigrated to Canada, settling in Edmonton, Alberta. Anne started school at Riverdale and went on to high school at McDougall Commercial. In Edmonton, the family joined the Ukrainian Orthodox Church, where Anne attended Sunday school and later joined CYMK. It was there she met Danylo (Dan) Proniuk. He stole her heart and on September 2nd, 1939 they were married. This day was never forgotten, as World War II broke out the next day.

Their first daughter, Patricia, was born in 1940. In 1941, Anne joined the Ukrainian Women's Association. At that time, she was the youngest member there. Soon after the family moved to Toronto, where Dan got a job working in the made-to-measure suit department for Simpsons Sears. When a baby-sitter became available for Patricia, Anne got a job at DeHavelland Aircraft, where war planes were being built for the military. While calling Toronto their home, they joined the Ukrainian Orthodox Church, and Anne joined the Ukrainian Women's Association there. It wasn't long before they were missing the family back home and decided to move back to Edmonton. Anne continued her membership in UWAC. A second daughter, Dianne, was born in 1943 and a third, Darlene, in 1954.

Anne held numerous executive positions and sat on many committees during her lifetime membership with the Ukrainian Women's Association. As the girls were growing and taking part in many activities within the Church, Anne took an active part in parent committees.

In 1983, Anne and Dan received their fifty-year Honourary Membership from St. John's Ukrainian Orthodox Cathedral. That same year, Anne retired after working for 23 years at the Edmonton Post Office.

Anne and Dan loved to entertain. Their home was always the center of activity where family and friends were always welcome. They enjoyed life and took many trips, both with the girls across Canada and the US, and with family and friends to Hawaii, England, Europe. They travelled to Ukraine to visit Dan's family.

In 1989, family and friends gathered to celebrate their 50th anniversary. Sadly, Dan passed away two months later.

In 1994, Anne moved to Dnipro Seniors' home. She enjoyed living there as it was close to the Church where she was a faithful member. She was able to participate in many of the Church activities even after she gave up driving. Anne was a longtime member of the Seniors' Club there. During her 17 years at Dnipro, Anne served as President for 3 terms and was head of the social committee.
In 2011, Anne was honoured at a Soyuz banquet, receiving her 70-year membership certificate. She was one of the longest serving members of the St. John's Branch of the Ukrainian Women's Association.

When her health began to decline, Anne moved to Rosslyn Place, but was only able to enjoy life there for a year before her health took a sudden downturn. She was hospitalized and eventually moved to the Edmonton General Continuing Care Unit. Anne passed away peacefully on December 12th, 2014 at the age of 96.

Anne was a remarkable wife, mother, aunt, sister, baba, great-baba and great-great-baba. Her memory will live on in the unforgettable life

stories she shared with everyone. Anne taught us what family is through her selfless actions and unconditional love. Even in her last months, Anne continued to keep a bright outlook on life and continued to make sure her family was doing well. Anne was blessed to be part of two groups of five generations in her lifetime. In 2013, she celebrated her second five generations with the birth of her great-great granddaughter, Elliana.

Anne leaves to cherish her memory—daughters, Patricia (Eugene) Kolotyluk and Darlene (Dave) Mann; son-in-law, Boris Fyk; eight grandchildren, nine great-grandchildren, and one great-great granddaughter, nieces and nephews.

Anne was predeceased by her husband, Daniel; her parents, Maria and Alexander Dzura; daughter, Dianne Fyk; infant sister, Anhelka; sister, Olga Sulyma; brother, Peter Dzura and extended family.

May she rest in peace and her memory be eternal, Вічная пам'ять!

Daughters,
Patricia & Darlene

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ARTIST IN THE SPOTLIGHT

Larisa Sembaliuk Cheladyn, born in Edmonton, Alberta, is a visual artist working predominantly in watercolours. She graduated from the University of Alberta in 1981 with her BFA in Art & Design. Since that time, Larisa has become well known for her children's book illustrations and her large scale exhibitions including "Flowers of the Bible", "Baba's Garden", "Celebrating Women", and "Dance Me" (inspired by the works of Leonard Cohen). The bold and colourful work she produces demonstrates a unique artistic style that has enabled her to enjoy a busy professional life. She dedicates herself to creating commissioned works as well as producing theme-based collections.

She has achieved international acclaim. Her works can be found in collections across Canada, throughout South America, Australia and Europe, most notably at:

- Buckingham Palace (London, England)
- Canadian Embassy (Caracas, Venezuela)
- Canadian Embassy (Kiev, Ukraine)
- Korean Embassy (Montevideo, Uruguay)
- Gutzwiller & Sons Banquiers (Basel, Switzerland)
- Smithsonian Institute (Washington DC, USA)
- His Beatitude Patriarch Bartholomew's Residence (Athens, Greece)
- Edmonton Catholic School Board
- Ukrainian Embassy (Ottawa)
- Carpathia Credit Union (Winnipeg)
- Hauptman Hart Cherkawsky (Edmonton)
- The Salvation Army Agape Hospice (Calgary)
- Imperial Oil Canada (Calgary)
- Shevchenko Foundation (Winnipeg)
- Cheremosh Ukrainian Dance Company.

A list of her major solo exhibitions follows:

Poppies From My Palette—Ottawa, May, 2011
Dance Me—International Leonard Cohen Festival, July, 2008
Paintings Stories – A retrospective of Larisa's book illustrations created for Kazka Productions Inc. in the 1980's, Ukrainian Cultural Heritage Village, Alberta, Apr 2008 – Dec 2009
Sing-A-Long Adventures – A compilation of Larisa's book illustrations, Ukrainian Museum of Canada, Saskatoon, SK, Aug 2005-Jan 2006; Oseredok Museum & Cultural Centre, Winnipeg, MB, Apr - Jun 2003
Celebrating Women –Ottawa, October, 2004 and toured across Canada, from Victoria to Halifax in 2004-05
Baba's Garden - Ukrainian Cultural Heritage Village, Alberta, 2002
Flowers of the Bible - toured Canada, 2000-2001. This exhibit was viewed by over 250,000 people and raised funds of over $400,000 for various projects such as the Rainbow Society, Breast Cancer Research and many senior and youth programs across Canada.
Blossoms of Colour - Victoria, BC, Sep 1997
A Collection of Colours - Geneva Botanical Gardens, Geneva, Switzerland, May,1997
Flowers of the Americas - This collection of paintings achieved international acclaim in 1995 – 96. The exhibit travelled across Canada, South America and through to Europe. Proceeds from the sales were directed to World Wildlife International (WWF). Larisa was joined for the opening in Geneva by HRH Prince Philip, Duke of Edinburgh, honourary Chairperson of WWF.

Larisa has lectured and taught in various schools and institutions including:

- The King's University College - Edmonton - Sessional Instructor - Illustration
- Edmonton Public Schools – Artist in residence
- Edmonton Catholic Schools – Artist in Residence
- Saskatoon Catholic Schools – Artist in Residence
- Winnipeg Public Schools – Artist in Residence
- University of Los Andes (Merida, Venezuela)
- Jardin Botanique de Genиve (Geneva, Switzerland)
- Glenrose Rehabilitation Hospital (Edmonton, AB)

- Ukrainian Cultural Heritage Village, Alberta Historic Sites (Edmonton, AB)
- Oseredok Museum and Cultural Centre (Winnipeg, MB)
- Victoria School for Visual and Performing Arts (Edmonton, AB)
- St. Martin's School (Edmonton, AB) – Artist in Residence Spring 2004
- Delwood School (Edmonton, AB).

In the area of clothing and textiles, Larisa designed a silk scarf in 2004 featuring the poppy image "National Pride" produced by the National Council of Women of Canada. In 2006, she designed the "Vinok LaParka" produced by Linda Lundstrom Inc.

Larisa sells her paintings online at www.artbylarisa.com, from her home studio and at festivals, and will teach workshops and demonstrate techniques by invitation.

LARISA SEMBALIUK CHELADYN'S **LATEST PROJECT**

Our featured 'Artist in the Spolight' this issue is watercoulour artist, Larisa Sembaliuk Cheladyn. She has returned to university to complete a Master's Degree in Ukrainian Folklore and her master's thesis involves the Ukrainian embroidered pillow or "podushka".

From June7 to July 7, 2015, Larisa will be travelling across Canada, collecting pillow memories, images and actual pillows from Ukrainian Canadians who remember the "podushka". Her goal is to collect 1,000 such pillows for a massive exhibit to take place in the Spring of 2016. (In our next issue, Vivian Skakun covers exhibits of Larisa's pillow collection and a presentation given to the public about her project in April, 2015.)

If you have a pillow story to tell or a pillow to contribute, contact Larisa Sembaliuk Cheladyn by email at artbylarisa@shaw.ca or phone (780) 479-2813.

Left: Embroidered pillows and travel trunk from the Onufrijchuk Collection – In preparation for display in the "What's New" exhibition at the University of Alberta opening April 23, 2015 to May 23, 2015, Enterprise Square location.

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